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50 MAIN STREET.

FIFTY-SECOND ANNUAL CONFERENCE.

FOURTH DAY.

Sunday, October 9, 10 a.m.

President Taylor called the meeting to order.

The choir sang the hymn on page 17:

Ever long the veil will rend in twain
The king descend with all his train;
The earth will quake with awful fright,
And all creation feel his might.

Prayer by President Jos. E. Taylor.

Hymn on page 195:

Let Zion in her beauty rise
Her light begins to shine,
Ever long her king will rend the skies
Majestic and divine.

Elder L. John Nuttall then presented the authorities of the church, who were unanimously sustained. He read the following list of missionaries:

GREAT BRITAIN.

Charles Wetherston, Plain City.
Wilson Gates Nowers, Beaver.
Charles C. Harris,
William Smith Tanner, Payson.

UNITED STATES.

John Ormond, Logan.
Charles M. Nielsen, Koshareem.
Christian Berger, South Cottonwood.

Wm. M. Palmer, Glenwood.
Mons Anderson, Lehi.
John W. Coons, Richfield.
Elias Nebeker,
Robert S. Duke, Heber.
Jacob Fisher, Orderville.

GERMANY.

Ward E. Pack, jr., Kamas.
Peter Krough, Bloomington.

HOLLAND.

Peter Lammans, Ogden.
John Ecker, 15th Ward.

SANDWICH ISLANDS.

Marvin E. Pack, Kamas.

NEW ZEALAND.

Peter E. Hansen, 2nd Ward.
Jens Jensen,
Joseph Morris, Greenville.

MEXICO.

Anthony W. Ivins, St. George.

ICELAND.

Geeslie Byarnison, Spanish Fork.
Pietur Walgardsou,
Egikur Ostassen,

SAN JUAN SETTLEMENTS.

Porter V. Clark, Parowan.
William Adams,
George A. Adams,
John E. Adams,
Thomas Roley,
Alvin Benson,
Heber C. Holyoak,
Lars P. Jensen,
John E. Eyre,
Rasmus Mickelson, jr.,
Abraham A. O. S. Webb,
Freeman W. Pendleton,
Adelbert F. McGregor,
Simon T. Topham, Paragonah.

John B. Topham,
Marius E. Dunton,
John R. Robinson, jr.,
Richard A. Robinson,
Albert Lamroax,
George Robb,
Thomas A. Smith, Summit.
Davis C. Adams, Cedar.

John Leigh,
John C. Hamilton,
Christian Anderson,
David Bullock,
Frederick Jones,
Samuel Wood,
Charles Wilden,
Christiano Makkeprag,

ARIZONA.

Alonso Higbee, Cedar.
Horace A. Steele, Salina, Salt River.

SAN LUIS VALLEY, COLORADO.

Carl Fredericksen, Fountain Green.
Evan F. Green, St. George.
Niels C. Heisel, Pleasant Grove.
Hansen Heisel,
Jens C. Cornum,
James Neilson, Fountain Green.
James Jensen,
John Shawcroft,
Jordan Brady, Fairview.
Wm. Cheeney,
George Tucker,
N. M. Anderson, Redmond.
Carl Hanson, S. Charles, Idaho.
Hiram Scowd, Paragonah.
David Boice, Franklin, Idaho.

GOOSE CREEK, IDAHO.

Dorr P. Curtis, Harriman.

CASTLE DALE, EMERY COUNTY.

Rasmus Justeson, Spring City.
Henning Olsen,

He read the report of the P. E. fund, for the half year ending March 31, 1892. Balance on hand October 31, 1891, \$1,208.18; Receipts, \$2,503.39; Total, \$3,711.57; Disbursements, \$2,966.00; Balance on hand, \$745.57.

PRESIDENT JOS. F. SMITH then read a few verses of a revelation given in 1813, to be found on page 219, new edition, Doctrine and Covenants, where the Lord says to the church let no man break the law of the land for he that keepeth the laws of God hath no need to break the laws of the land. Also on page 357, a portion of a revelation given in December, 1833; therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. Again in a revelation given August, 1833, page 342: and now verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them; and that the law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me; therefore, I, the Lord, justify you, and your brethren of my church, in befriending that

law which is the constitutional law of the land; and as pertaining to the law of man, whatsoever is more or less than these, cometh of evil. Therefore, be not afraid of your enemies, for I have decreed in your hearts, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; for if you will not abide in my covenant, ye are not worthy of me. This, as I understand it, is the law of God unto the Church of Jesus Christ of Latter-day Saints in all the world, and the requirement here made on us must be obeyed and observed in our lives in order that we may secure the fulfillment of the promise made to the children of Zion. And, saith the Lord, if ye do as I command, then am I bound, otherwise there is no promise. The law of the land which we have no need to break is the constitutional law of the land, as God himself defines it and whatsoever is more or less cometh of evil; and there is no cause for any member of the church to be in doubt concerning the meaning of this. I maintain that the members of the church have ever been loyal, and I maintain that, having been born on American soil, and from parents who for generations have been born on American soil, I have the right to this opinion and express it and construe it. I ask myself what constitutional law have you broken? and can reply before this congregation that I never broke any law, I am amenable to no punishment, but have ever sustained the law and preached righteousness. We are obliged to be subject to the powers that be, but if they pass unjust and unconstitutional laws and violate their oaths and break their covenants and their faith with the people there is no law, human or divine, which binds me to openly and outwardly proclaim my acceptance of it, and my firm belief is that the only way to be sustained by our Heavenly Father is to follow the way laid down in holy writ and obey God, for he has commanded us, and declared that we will not be under the necessity of breaking the law of the land. I wish to enter my avowal that the people called Latter-day Saints, as it has often been repeated here, are the most law abiding and long suffering people that can be found on the face of the globe, and we propose to meet the consequences of our obedience to the law and the commandments of God like men. He read a passage of a revelation given in 1834, to be found on page 364: "Behold I will give unto you a revelation and commandment." It is written that the enemies of the people of God cannot do anything but what will result in favor of Zion. Let us see how far the acts of the people have gone towards nullifying these words of the Scripture. When Joseph Smith first looked upon the face of the Father and Son in 1820, until the Book of Mormon was translated and published to the world in 1829, the enemies of the prophet did not cease for a moment to seek his life, to malign him, to persecute him and cast his name out as evil from among men; and during this period Joseph Smith was only a lad just 14 years of age, a mere boy, and had no vast congregation to cheer him, to succor and sustain him; he stood alone persecuted on every hand. Did they stop this boy from accomplishing the mission and purposes he had been sent to perform? You know, the world knows that they did not, either by threats, or attempts on his life, or imprisoning him, impede his progress. He went right on, translated the plates, published the Book of Mormon and in 1830 organized the church. After that date did they refrain from their slanders, their persecution? No, but as the work began to spread the feeling of hatred, persecution and animosity became stronger and the enemies more numerous. The saints went on—built a temple in Kirtland, settled in Jackson County, in Clay, in Caldwell, in Davis, founded new colonies and the power of the church gained both in bulk and acceleration. The mobs drove the people from Missouri, robbed them of their possessions, fed them on the flesh of their brethren, but, Phoenix-like they rose from the ashes and gathered in swarms in Illinois, and built a temple in Nauvoo costing a million of dollars. They then became noted for their union to principle and determination to prosecute the promulgation and advocacy of their principles, and though it was an incessant season of suffering and turmoil for fourteen years, the work showed not the least sign of being rooted up and being left to dry in the sun; it was transplanted into richer soil, purer water and a more bracing atmosphere. Finally our enemies succeeded in taking the life of the prophet and his brother and shedding the blood of our honored president who sits here to-day; it only made the work the stronger. The blood of martyrs became the seed of the church. They drove us from our homes in Nauvoo. I remember the day before we left Nauvoo, that my widowed mother made a raft and ferried her children across the river to Iowa, and while we sat under a tree we heard the bombardment against our homes in Nauvoo. I felt thankful that we had got away and had the prospect of hiding in the wilderness from our enemies. It seems as though we object to being demolished, and we don't intend to be destroyed, for we know in whom we trust. The saints came across the desert plains, and now compare their position with that which they had in Nauvoo, in Missouri, in Ohio, in New York, or in the old world. God has blessed and prospered them and will continue to do so as long as they keep

faithful, and the work will come off triumphant. We may have to be driven again! I don't say we will, but what has been done may be done again! Supposing it does come to pass, what is our conclusion, judging the future by the past? If we are driven from here we will come up somewhere else more numerous and more powerful than we are now. My childhood and my youth were spent in wandering and suffering with the people of God, and by the help of God my life shall be spent to the end with them. I have no other place to go, I want no other people to go with. There is no switching, no side-tracking for this church, it is to go right ahead on the straight and narrow track, and every man and woman must make up their minds for this; take a firm stand in the cause. I am thankful that everything is as well as it is with us, and everything will be right if we keep the commandments of God and listen to the counsel of his servants.

PRESIDENT JOHN TAYLOR said there is one thing I wish to make a remark or two upon. I want for us all to be liberal and deal with people on liberal and just principles, but when any man or set of men manifest a hostile spirit against us it is wise and proper for us to take care of ourselves a little. We have talked about the united order and about co-operation, as being something preparatory to a better and higher state of things. There has been a feeling among many of our brethren to branch out into mercantile affairs and go off on their own hook. My idea is that if people will deal honestly, justly and conscientiously, one with the other, it is better for our brethren to do this than our enemies. It is better to put means into the hands of our friends than our enemies, for some of the latter are not slow to use the means we pay them to injure us. Self preservation is the first law of nature. Our co-operative institutions have done very well; and if there are institutions that can be introduced by our brethren, let them be sustained. But we want them to be honest, to put away chicanery and evil doings; sustaining the church and its principles, paying their tithing and upholding the hands of good men. If they will not do this we will find somebody that will. We want to sustain no hypocritical men, either Mormon or Gentile. We want to go right along in the path of duty and fear no Canaanites or otherites; they can do no more than the Lord will let them. I feel all the time like saying, Hallelujah! hallelujah! hallelujah! the Lord God omnipotent reigneth, and he will reign until he hath put his enemies under his feet. The choir sang an anthem: "Promised Land."

Benediction by Apostle F. M. Lyman.
Adjourned until 2 p.m.

The meeting was opened by the choir singing the hymn on page 67: Praise ye the Lord, his good to raise,
Your hearts and voices in his praise.
His nature and his works invite
To make this duty our delight.

Prayer by Erastus Snow.
The choir sang the hymn on page 403:

While of these emblems we partake,
In Jesus' name and for his sake,
Let us remember, and be sure
Our hearts and hands are clean and pure.

PRESIDENT JOHN TAYLOR spoke: In attempting to address this congregation he wished all to be as quiet as possible. I desire to speak such words as shall be instructive, and ask an interest in the prayers of the faithful, that we may be the better for our coming together. I am aware of the position that we occupy to-day. I feel that I am surrounded by a large number of intelligent men and women. While I address you I also address the world, for the remarks I make will be published. Therefore I feel desirous to advance such sentiments as will be in accord with the enlightenment of the Latter-day Saints, with the intelligence of the nineteenth century, and with the principles which emanated from God. We stand as a peculiar people in the midst of the earth. We are here to represent principles which have emanated from God. Anything we may have, any intelligence we may be enabled to impart, is not of ourselves; it originated not with us; it did not originate with Joseph Smith, Brigham Young, the Twelve, nor was it received from any institution of learning, of science, or from any religious, political body or otherwise. A message was announced to us by Joseph Smith, the prophet, as a revelation from God, wherein he stated that holy angels had appeared to him and revealed the everlasting gospel as it existed in former ages; and God the Father, and God the Son, both appeared to him; and the Father, pointing, said, this is my beloved son, in whom I am well pleased, hear ye him. Moroni, a prophet who lived on this continent centuries ago, revealed to Joseph the plates containing the Book of Mormon, and Joseph was enabled to translate them into the Book of Mormon. That book contains a record of the ancient inhabitants who dwelt upon this continent, part of whom came from the tower of Babel, and part from Jerusalem. It contains a record of their worship, and the dealings of God with them, of their righteousness and iniquity; and of the coming of the Savior unto them, and preaching to them the same doctrine that was taught on the continent of Asia. I shall not attempt to bring any proof of these matters to-day; you Latter-day Saints are acquainted with the proofs. Joseph Smith and Oliver Cowdery were commanded to baptize each other;

then John the Baptist conferred on them the Atonic priesthood; then Peter, James and John came and conferred the Melchisedek priesthood on them. Then Moses, Elijah, Abraham, Elias, Adam, Noah, and many of the leading characters in scripture, came and conferred upon Joseph the various keys, powers and privileges which they had enjoyed in their times. Then Jos. Smith was commanded to preach this gospel and bear this testimony to the world. He was taught the same principles that were taught to Adam, to Noah, to Enoch, to Abraham, to Moses, to the prophets, to Elijah and to the twelve apostles by Jesus in former times; and the same priesthood was organized, only more fully, because this was a combination of the various dispensations that existed in the different ages in the world, called in Scriptures the dispensation of the fullness of time, when God would gather together all things in one, whether in earth or in heaven. Therefore, whatever of knowledge was conferred upon those men was again restored to the earth through the agency of those who had held the several priesthoods in the dispensation under which they lived. Under the direction of the Almighty, Joseph organized a church, and when people were called on to repent, to be baptized and have hands laid on them, those who believed received the attendant blessings. The various offices of the priesthood began to be conferred on believers, and the quorum of the Twelve, in due time, was organized. Then a quorum of seventy elders was selected, known by the name of the seventies. We now have seventy-six times seventy of these elders. Then the first presidency was organized to preside over the whole church; then the high priests were ordained; then elders, then teachers and deacons; and these were organizations given by direct revelation, and by which the church has been governed till the present time. Then bishops were appointed; then high councils were organized; this was and is a testimony to the nations of the earth, and the Lord is and has been their instructor, guide and director, and the elders were told to go forth and preach the gospel to every creature, because confusion and disorders and the theories of men had been substituted for the light and revelation and will and power of God. They were told that we approached to the latter times, when God would have a controversy with the nations of the earth, and the message they were told to carry was that given to John on the Isle of Patmos. This was the mission committed by the Lord to the Latter-day Saints. This is the mission we have been trying to carry out, and I myself have traveled tens of thousands of miles, without purse or scrip, trusting in God, to tell them these things. We were told when we went that we did not go to be taught, but to teach others, because others did not know the principles of life. We went under the commands of the most High God. We have spread forth this gospel among the nations. Was it unreasonable? No. Was it scriptural? Yes. I say it to-day—not boastfully, for I have no intelligence but that which I have received from the principles of the gospel and from God—that while I traveled through various portions of the earth, among the wise and intelligent as well as the poor and ignorant, I have talked with their wise men, with their senators and divines, and I have never met with a man yet who could gainsay one principle of the gospel of God; and I never expect to, because eternal truth can not be controverted. The nature of the gospel is just the same as that which was taught on the day of Pentecost. The elders of this church preach the same testimony. There is something about it which is reasonable, intelligent, susceptible of proof. It was a very fair statement for Peter to make, warning the people to repent and be baptized and they should receive the Holy Ghost, and signs should follow. It was not alone religious, it was strictly philosophical. The farmer sows seed, and he expects it will produce its own kind. There are principles in nature, all true, both in the vegetable, animal and mineral creations; in fact, in all all things, and all these things are governed by eternal laws which cannot be departed from. Certain metals possess certain distinctive elements, and they are always true to an unchangeable law. It is so in regard to all the elements with which we are surrounded; so with regard to the heavenly bodies, all are true according to the laws of nature. Now, here is a principle of the gospel that admits of as strong a reason as anything in nature—repent and be baptized for the remission of sins, and ye shall receive the Holy Ghost. It is just on the same principle. It was a bold position to take. I asked the first-elder that talked to me: What do you mean by about this Holy Ghost? If it will not do all that was promised by Peter, he said, I am an impostor. I received the gospel, which I found to be correct, because it was reasonable, Scriptural and intelligent; and the elders went forth, as I have done, and they preached the same doctrines and the same principles. Some are not very learned; we send a singular class of people as our elders; sometimes a laborer, a merchant, a farmer, a legislator, and so forth, to preach the gospel of eternal life; they have received the gospel and are now enabled to teach others. You that hear me have listened to these principles and have had held unto you these promises, and when you received the truth you have also received the blessings, and you—the